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Respectfully presented by the Railroad Company

Quebec + Montmorency AND Charlevoix RY.



STE-ANNE DE BEAUPRE

QUEBEC ENG CO

TO THE
SHRINE OF ST. ANNE AT BEAUPRÉ
NEAR QUEBEC, CANADA

QUEBEC

General Printing Office A. Corriveau Co
1893



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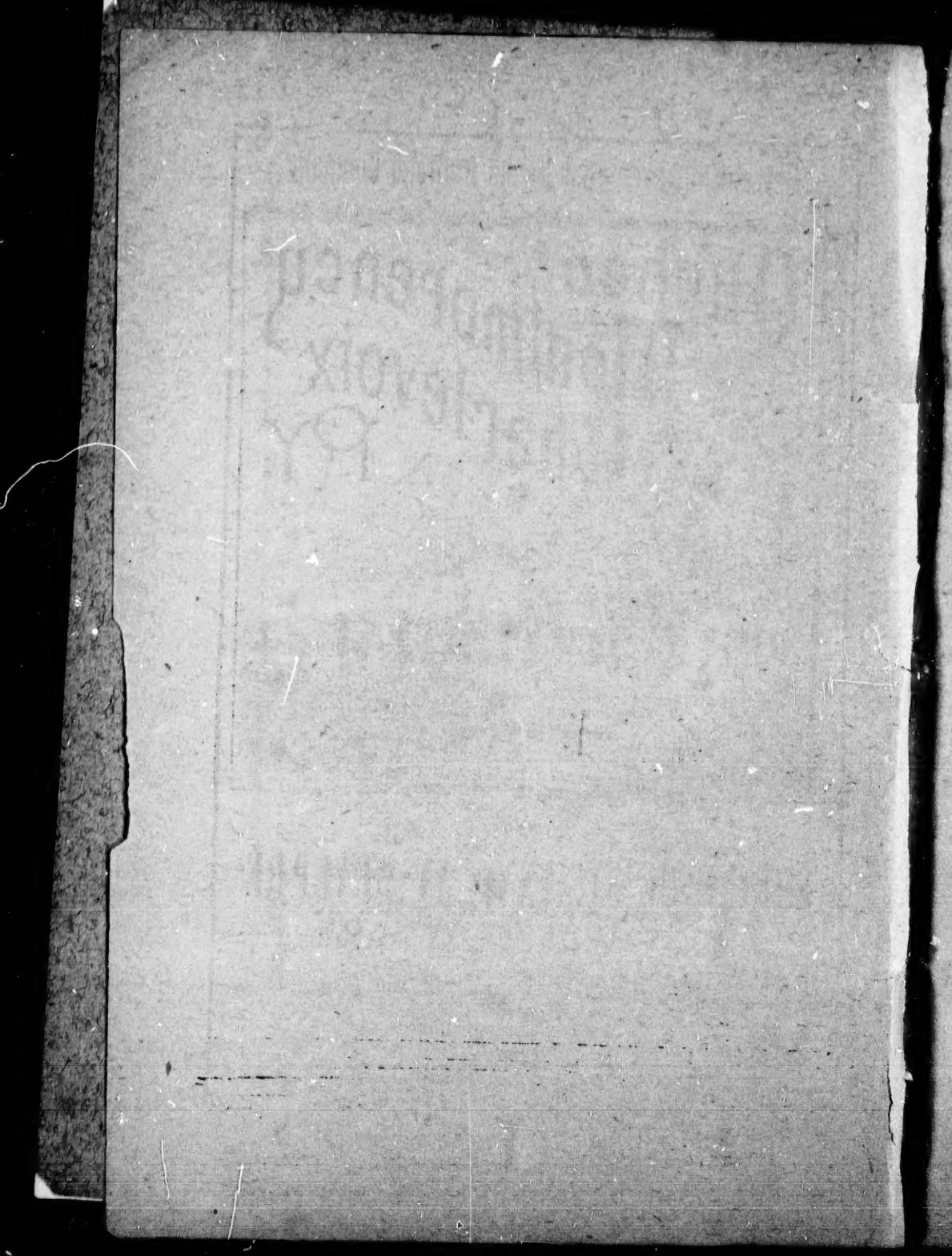
THEATRE EN CO.

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§ I.

ORIGIN AND AIM
OF
THE RAILROAD.

The pretty village of Ste-Anne de Beaupré is situated 21 miles from Quebec, and may be reached either by carriage, over the picturesque drive along the riverside, or, by steamboat

on the Saint Lawrence. But the public required a more advantageous way of travelling than either of these, a way that would be less tiresome, less expensive and more rapid. In a word the public wanted a railroad. This road has been constructed and now Quebec is only at an hour's ride from Ste-Anne de Beaupré.

Trains have been running between Quebec and Beaupré since August 10th 1889, and the line has received the popular title of «Ste-Anne's Railway.»

Other lines are run in the interests of commerce and colonization, or, for the benefit of travellers, whereas Ste-Anne's Railway runs especially for the accommodation of pilgrims and pilgrimages. It was built expressly for

this purpose, with the approbation of His Eminence the Cardinal, and the Bishops of the Province of Quebec.

The railroad company and officials will leave nothing undone to preserve, and, if possible, to increase this special character of the line.

THE BLESSING OF THE RAILROAD.

A few days after the inauguration of the new railroad, that is to say, on August 15th, 1889, His Eminence the Cardinal, condescended to visit Ste-Anne de Beaupré, and there, in the presence of the clergy and a large concourse of people, blessed the railway and all its belongings.

WHY TRAVEL BY RAIL?

Because it is, the safest, the most rapid, the most comfortable, and the most inexpensive way.

The cars are entirely new, handsome and commodious, and, as the road is solid and almost level, the motion of the train is almost imperceptible.

Once comfortably settled in the car, the traveller is inclined to believe himself in his own room, and makes the trip without experiencing the least fatigue.

THE EMPLOYES.

The Employes are nearly all French-Canadians and are polite, attentive and speak both languages.

JUNCTION POINTS AND CONNECTIONS.

Ste-Anne's Railway connects with the Lake Saint John line, its terminus being beside that of the C. P. R. at Palace Hill, and only five minutes walk from the steamboat landings in Lower Town.

HOURS OF ARRIVAL AND DEPARTURE.

The time-table has been arranged principally for the accommodation of pilgrims. For regular trains see last page.

The trains leave Palace Hill Station and stop at the Shrine. A wide sidewalk extends from the Station to the Church.

The hours of arrival and departure of trains have been so arranged as to give ample time to pilgrims for performing all their devotions in honor of the Good Saint Anne, and return in time to catch either boat or train for home. This saves carriage hire, and hotel expenses.

BAGGAGE to the amount of 150 lbs. will be checked free for each full ticket.

Children under the age of five years are carried free and from five to twelve years of age at half fare.

TICKETS will be sold at a reduced price to all persons wishing to spend their vacation at any of the parishes along the line, also to students, children, labourers, &c. &c.

PILGRIMAGES will always receive special attention. All those intending to organize these pilgrimages would do well to take second class tickets, which cost 60 cts. This would not prevent them from profiting by the reduced rates which are 16 cts when the number of tickets sold amounts to at least 500; 15 cts when over 500; and 20 cts when over 1000.

At the request of the clergy, special arrangements may always be made.

For all informations concerning Pilgrimages, Passengers or Freight, address :

W. R. RUSSELL,
Superintendent,
Quebec.

§ II

GENERAL SKETCH OF THE COUNTRY.

Words cannot picture the beauty of the scenery along the route of the Ste-Anne's Railway. This part of the country has been the cradle of the Canadian people, was the scene of several great historical events, and, is beyond a doubt, one of the richest spots in natural beauty.

The route from Quebec to Ste-Anne may be compared to a splendid panorama. Whether one looks to the right or to the left, the eye continually

catches glimpses of landscapes that are wonderfully beautiful. There are the shady woodlands and green pastures, undulated hills and sparkling river, whose banks are dotted here and there with pretty villages. The Montmorency Falls add a touch of grandeur to the scene.

On one side of the river to the left we have La Canardière, Charlesbourg, Beauport, L'Ange-Gardien, Château-Richer and finally Ste-Anne de Beau-pré; on the other, the City and Harbor of Quebec, Levis, Saint Joseph, and the Isle of Orleans.

There is scarcely anything in Naples, or its vicinity, to surpass this little corner of our Country.

PRINCIPAL PLACES OF INTEREST.

After the train leaves the Quebec Station it crosses the Saint Charles river, over a magnificeut draw-bridge. The first stop is at the little village of Hedleyville, which is growing rapidly and will, no doubt, soon form a part of the ancient capital.

About a mile up the Saint Charles river stands the Cross erected by the *Cercle Catholique de Quebec*, in 1889, on the spot where Jacques Cartier and the crews of three of his vessels, the *Grande Hermine*, the *Petite Hermine* and the *Emerillon*, spent the winter in 1539.

LA CARNADIÈRE. — To the right is “Maizerets”, a large farm belonging to the Quebec Seminary. The students

of this institution go once a week to « Maizerets » to enjoy a holiday. To the left is Richardson's Tannery and the immense establishment of the Quebec Lunatic Asylum, which can accommodate a thousand patients.

BEAUPORT.—This village is separated from La Canardière by the road which leads to Richardson Tannery. Beauport Station is situated in a district called Côte des Pères, in memory of the Jesuit Fathers who formerly owned a large piece of land called Saint Ignatius' Farm, and which now belongs to the Quebec Seminary.

BEAUPORT RIVER.—To the left are the ruins of Young's distillery, Caron's Mills, Renaud's Mills, the ruins of the

old Manor-House and a little farther up the house in which the hero of Chateauguay, the famous colonel de Salaberry, was born.

This manor-seat was granted to Robert Giffard, on December 31st, 1634. Robert Giffard came from Mortagne, with Jean Guion and Zacharie Cloutier.

In 1759, Montcalm had his general headquarters at the Manor-House of Beauport.

The parish church is of the Gothic style, and remarkably handsome. It is greatly admired by strangers, and is said to have cost over \$150,000. Opposite the church is the convent of the Sisters of the Congregation.

MONTMORENCY.—This village is a part of Beauport parish. To the right are the immense saw-mills, built nearly 80 years ago, by the late E. Paterson, Esq., grand-father of the present proprietors; also the dynamos of the Quebec and Levis Electric Co., and a cotton mill. Owing to the unlimited water-power of the Montmorency river, the village of Montmorency will soon be one of the most important manufacturing centers in the Province.

The Montmorency river lies between Beauport and L'Ange-Gardien, and it forms the celebrated falls of the same name. The Montmorency Falls are 280 feet high. The ruins seen at the top of the Cataract are all that remains of the Suspension Bridge. In 1856, a few

months after being built, this bridge broke down, carrying with it, into the black raging waters below, the unfortunate Ignace Côté and his wife, Madeleine Drouin. All traces of them were forever lost.

About a half mile above the Falls, are the *Natural Steps*.

THE ISLE OF ORLEANS. — Opposite Montmorency, on the other side of the river, is the Isle of Orleans, which comprises six parishes: Ste. Petro-nille, Saint Peter and Holy Family, at the north; Saint Lawrence, St. John and Saint Francis, at the south. The inhabitants of the Island have preserved many customs and manners of the ancient Canadians.

Tradition tells us that Isle of Orleans was the favorite haunt of the brownies and fairies.

L'ANGE GARDIEN. — This is the first parish of the Côte de Beaupré, a name given to all that part of the north shore of the river extending from the Montmorency river to Cape Tourmente, a distance of twenty miles. The other parishes are Château Richer, Ste-Anne, Saint Joachim, and on the heights, beyond Ste-Anne, Saint Ferréol and Saint Tite.

The Laurentides become lower and lower until they reach the Saint Lawrence, each hill clothed in its own peculiar style of beauty, some being thickly covered with maple and pine

trees, and others with green fields and beautiful meadows.

Along the shore runs a white line of pretty cottages, whose surroundings denote comfort and industry. In the midst of each village nestles the parish church.

CHATEAU - RICHER. — The village is separated from L'Ange-Gardien by the Lotainville river, which furnishes the motive power for the grist-mill at Petit-Pré. This is a great commercial center for fire-wood and stone for building, and is also the principal place of Montmorency County, division No. 1. It has a registry office, and a convent belonging to the Sisters of the Good Shepherd. This village is very ancient, ranking fifth of the whole country.

A mile below the church of Château-Richer, is the *Sault à la Puce* river, whose numerous little water-falls are very picturesque. The macadamized road ends here. The remainder of the road is not very good, and is often impassable.

There is a distance of three miles between Sault à la Puce and Rivière des Chiens.

STE-ANNE. — As the train draws near the Station, the traveller gets a good view of Ste-Anne's Basilica, and the village, which looks very pretty indeed with its dark back-ground of tree-clad hills, and Cape Tourmente in the distance overlooking the whole. Cape Tourmente is 1800 feet high.

S III

THE

SHRINE OF SAINT ANNE,

AT BEAUPRÉ

SAINT ANNE.

**Christian tradition has handed down
to us but few details with regard to
saint Anne. Both Nazareth and the**

little town of Sephoris at the foot of Mount Carmel claim the honor of having been her blessed dwelling place. Saint Anne's sisters were the mothers of several among the Apostles and of saint Elizabeth, mother of saint John the Baptist. Anne espoused Jo-Achim or Eli-Achim. In the Gospel according to saint Luke, Joachim is mentioned under the abbreviated name of Eli, as father-in-law to saint Joseph. The only but glorious offspring of this marriage was the Blessed Virgin Mary, the mother of Christ. Saint Anne after her holy death was buried near Jerusalem ; but later on her sacred remains were deposited in the church of the « sepulchre of Our Lady, in the valley of Jehoshaphat. During the reign of the

Roman emperor Trajan, in the first century of christendom, the venerable body of saint Anne, or rather the greater portion of it, was brought over to the town of Apt, in the diocese of Avignon (France), where it is still held in deep veneration.

Concerning the removal of these precious remains, it is reported that one day a mysterious bark was seen to approach the shores of France. It had neither sail nor rudder, but God was its pilot. Never had the Ocean borne a greater treasure. For in this bark were saint Lazarus with his two pious sisters saint Mary Magdalen and saint Martha, together with several other saintly women. They were fleeing from Palestine, their country, carrying

away with them number of priceless relics, the most precious among which was the hallowed body of saint Anne. This treasure was placed in the hands of saint Auspicius, the first Bishop of Apt, in France.

BEAUPRÉ.

A popular tradition relates that some Breton mariners, whilst navigating the river Saint Lawrence, were overtaken by a violent storm. In their youth and manhood they had been accustomed to have recourse to the well-beloved patroness of their own dear Britanny and never had saint Anne remained deaf to their prayers. They solemnly vowed that if the saint would save them from shipwreck and death, they would build

her a sanctuary on the very spot where they should happen to land. Their prayers were heard. When the morning dawned these brave men touched the shore on the north bank of the river, at a place seven leagues orth east of Quebec and at that time known as Petit-Cap. True to their vow they raised a little wooden chapel which was to become famous throughout America.

Even though the existence of this first chapel should not be an historical fact beyong dispute, as some contend, there are nevertheless documents reliable and certain, which go to prove that the origin of Beaupré dates back almost to the early times of the colonization of Canada. In 1645 we meet

with the first missionary priest in Petit-Cap, namely Mr. de Saint Sauveur, of Quebec. After him came the Jesuits : Father Vimont in 1646, and Father De Quen in 1647 and 1648—In 1650, were given by the government the first grants of land to the colonists of Beau-pré. Father Andrew Richard, a jesuit, came on mission to the place in 1657, and on the 28th day of July he there baptised Claude Pelletier, who afterwards became a franciscan lay-brother under the name of Brother Didace. This holy friar, whose cause is being introduced at Rome, is the first Canadian who died in the odor of sanctity.

Up to this time, the missionaries who visited Petit-Cap, had exercised the holy ministry either in the little

chapel of the Breton sailors, if it existed, or else in private houses. But in March, 1658, Mr. de Queylus, a sulpician, parish priest of Quebec, deputed Mr. Vignal to go and bless the foundation of a new church. He was accompanied by Mr. d'Ailleboust, the Governor of New France, who had consented to lay the corner stone. Canada, on that day, began her first sanctuary in honor of saint Anne.

At this period there were but ten churches in all Canada. Tadoussac, the first settlement in the country, possessed a pretty little stone church, which the jesuits had built for their Montagnais neophytes, who on returning from their hunting expeditions, resorted thither in large numbers during the

summer season, to receive the sacraments and listen to the word of God. There was no church at all on the Island of Orleans, nor anywhere on the south shore of the Saint Lawrence, but at Château-Richer (the next parish to Beaupré westward) there was a church built of stone, on the edge of the river. At Montreal, they had but the poor wooden chapel belonging to the Hôtel-Dieu. Three-Rivers had its parish church, built of wood, which the jesuits had constructed and dedicated to the Immaculate Conception. In the neigborhood of Quebec there was at Sillery a church built by the jesuits, near their residence, and on the site now occupied by the parish of Saint John the Baptist, on the Saint Gene-

viève hill, there was a little wooden chapel which was for a long time served by Mr. de Saint Sauvenr. In Quebec itself were four churches, built of stone : the parish-church and those of the Jesuits, the Ursulines and the Hôtel-Dieu. The chapel then that Mr. de Queylus commenced, at « the Good Saint Anne's » was the eleventh throughout the whole colony of Canada ; but the village of Beaupré was the *sixth* establishment which had been founded since the discovery of the country. These six establishments come in the following order : Tadoussac, Quebec, Montreal, Three-Rivers, Château-Richer, Sainte-Anne de Beau-pré.

FIRST MIRACLES.

As God has ever signally selected for His wonderous works some churches among others, so He seems, in our day, to have chosen the church of Saint Anne, as is clearly shown by the many miracles which have there taken place for six years past. »..... Thus it is that Mr. Thomas Morel, missionary priest, begins his account of what had occurred at Beaupré from 1661 to 1667; and he continues : « I do this—[i. e. to relate the first miracles]—all the more willingly that having been either an eye-witness, or else well informed, I can speak of them with certainty. » — Monseigneur de Laval, the then Bishop, in approving of this

account, was pleased to add: « All this is sincerely true, and we have made of these facts so careful an examination that they may be made known to the whole world. 25th June 1680, Francis 1st Bishop of Quebec. » (1)

It was Louis Guimont, a farmer of Petit-Cap, who first had the happiness to feel the merciful effects of the goodness and the power of saint Anne. Afflicted with a most painful rheumatism, he went, through devotion, to place three stones in the foundation of the new church, the construction of which was just commencing, and he found himself suddenly cured.

(1) *Relations des Jésuites*, 10 nov. 1667.

In 1662, another and more striking cure took place. Mary Esther Ramage, wife of Elie Godin, also of Petit-Cap, was stricken with an infirmity, which for eighteen months kept the poor invalid so bent and doubled up as to render her unable to straighten herself in the least. She had given up all hope of being cured by human means, but remembering what her husband had related about the instantaneous cure of Louis Guimont, of which he had been an eye-witness, she began to invoke saint Anne, in order to obtain the same favor. At the very moment she was able to stand erect and to walk as well as before her infirmity.

Again in 1662, Nicholas Drouin, of the parish of Château-Richer, was

cured of epilepsy. On account of the frequent attacks of this dreadful malady, he was often in danger of death. He made a novena in honor of saint Anne and was entirely cured.....

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In 1667, cure of John Pradès, a french soldier of the garrison of Quebec.—For six months one of his legs had been entirely paralysed. He repaired to Ste-Anne's, there to make a novena. On the fifth day, he felt that he could walk as easily as if he had never experienced the least infirmity, « to the great admiration — says the account — of those who, knowing his condition, believed that it would be as

easy to raise the dead to life as to effect his cure. »

Mr. Morel concludes his pious manuscript with these beautiful words : « Still of more moment than all these cures, are the graces which God has given and continues to give every day through the intercession of Good saint Anne to many a sinner for conversion to a better life. Having performed the pastoral functions in this church for five or six years, I have known many who received this happiness. These favors, however, take place between God and the soul and can only be known in eternity. From such happy beginnings we foster the well founded hope that the Almighty, through the intercession of saint Anne, will from

this place bestow manifold blessings upon our country. May God grant that our sins never cause this heavenly source to stop. »

EARLY CELEBRITY.

We have already cited, in support of the wonders which took place at Beau-pré, the weighty testimony of Mr. Morel and Monseigneur de Laval ; let us still further hear that of the Venerable Mary of the Incarnation, foundress of the Ursulines of Quebec. In 1665, in a letter to her son, she writes these words : « Seven leagues from here (Quebec), there is a church dedicated to saint Anne, in which Our Lord vouchsaves to work great prodigies at the intercession of the holy mother of

the blessed Virgin. There may be seen the paralytic made to walk, the blind receiving their sight, and the sick, no matter what their malady may be, regaining their health. »—It is not then astonishing that Petit-Cap should have soon become celebrated. The Journal of the Jesuits relates that on the 30th of March 1666, the vice-roy of the colony, the marquis de Tracy, went on a pilgrimage to Beaupré, in company with the governor, where they together made their devotions. During Mass a collection was taken up for the benefit of the church and realized 68 pounds.

On the 17th of August, in the same year, the marquis de Tracy again came thither with the Bishop to enrich the church with a pious *ex voto*. Being in

danger of perishing by shipwreck, this pious man made a vow that if saint Anne would deliver him, he would make her some valuable offering. In fulfilment of this vow he came that day to offer a painting, by the celebrated artist Lebrun, representing saint Anne with the blessed Virgin and two pilgrims in prayer. This picture still exists and can be seen behind the main altar in the church.

The first Sunday in Advent, in 1667, Monseigneur de Laval ordered a pastoral letter to be read, by which he established the feast of saint Anne as a holy-day of obligation, throughout the extent of New France, because : « Christianity, he says, has in these countries a particular need of powerful

protectors in heaven and because we witness a general recourse of the faithful to saint Anne in all their needs and that it has pleased God for some years past to manifest by a number of wonderous favors that this devotion is pleasing to him. »

About the same time, the Queen of France, Anne of Austria, mother of Louis XIV, was pleased to give to the church of Ste-Anne de Beaupré a souvenir of her piety and munificence. She sent thither a superb chasuble, embroidered by her own royal hands. Preserved with a great care, this distinguished vestment is to this day brought forth for high ecclesiastical dignitaries, who celebrate Mass at Ste-Anne's. This chasuble is worked

in red richly trimmed with gold and silver lace.—Besides two paintings, by Brother Luc Lefrançois, a franciscan, and a reliquary of silver, given by Monseigneur de Laval, we may also mention a crucifix of solid silver offered in 1706 by the gallant hero d'Iberville. This pious warrior wished thus to manifest his gratitude to saint Anne for the favors which he had obtained.

THE PRESENT CHURCH.

In 1878, in spite of the great desire to preserve it, the old church, which threatened to fall into ruin, was taken down and converted into a chapel, situated on the same spot; constructed from the same material; ornamented with the same furniture, and sur-

mounted with the old steeple and bell of 1694. It was decided to construct a new church on a plan and with dimensions that better answered the requirements of the ever increasing pilgrimages, and would stand as a public and lasting monument of the devotion and gratitude of the Canadian people to Saint Anne. By a collective letter of the 12th of May 1872, His Grace the Archbishop and the Bishops of the province of Quebec, invited the faithful of all the dioceses to contribute by their offerings to the erection of the new sanctuary. The sums received from one end of the country to the other were considerable. The church was solemnly blessed, and opened for public worship on the 17th of October.

1876. It was consecrated with imposing ceremonies, on the 16th of May 1889, by his Eminence cardinal Taschereau, in presence of ten Bishops and a large number of the clergy. It has been in charge of the Redemptorist Fathers since 1878.

The edifice is of Corinthian architecture and measures two hundred feet in length with a height of fifty-six interiorly, by one hundred and five feet in breadth. The towers are one hundred and sixty-eight feet in height. In the façade there are three entrance doors in the Doric style, flanked by fluted columns with pediments. Over each door is a slab on which are carved the emblems of the three Theological Virtues : Hope, Faith and Charity, repre-

sented by the anchor, the cross, and the heart. The whole is surmounted by a magnificent colossal statue of saint Anne in carved wood, copper gilt. This statue which is fourteen feet in height is of marvellous beauty.

The pilgrim who enters for the first time into the church of Sainte Anne de Beaupré is immediately impressed by the richness and imposing grandeur of the edifice. To the majestic proportions and the elegance of the Corinthian architecture is added the striking effect of the most appropriate decorations. The ensemble of this decoration is grand and religious in its character. On each side of the entrance door are large pyramids of crutches and various surgical appliances that have been

left by those who have found relief from their sufferings and infirmities through the powerful intercession of the Good saint Anne. The pyramid to the right-hand side is surmounted by a small wooden statue of saint Anne, which probably in the most ancient in Canada.

The magnificent carved and painted wooden statue of saint Anne which stands in the church, on an elegant white column, in the centre of the middle aisle, a few feet in front of the communion rails, comes from Ghent in Belgium.

According to an ancient custom of the Roman Pontiffs, in the case of celebrated Shrines, this statue of saint Anne was solemnly crowned in the

name of the Holy Father, by his Eminence cardinal Taschereau, on the 14th of September 1887. On the 28th of January, 1887, His Holiness, Pope Leo XIII, conferred on the church the title of « Basilica », with all the privileges appertaining thereto.

STATEMENT OF THE PILGRIM-
AGES.

Years.	Number of Pilgrims.	Organized Pilgrimages.	Communions given.	Masses celebrated.
1874	17,200	12	unknown	unknown
1875	27,000	17	id.	id.
1876	28,000	40	22,500	750
1877	30,500	45	34,950	1,185
1878	37,530	40	32,100	1,050
1879	27,500	42	31,000	1,375
1880	36,500	40	31,000	1,540
1881	50,000	63	45,000	2,150
1882	54,000	78	48,000	2,140
1883	58,174	70	50,000	2,050
1884	61,725	83	52,100	2,145
1885	79,282	106	60,350	2,211
1886	85,659	114	66,000	2,303
1887	90,884	109	68,365	2,394
1888	91,347	116	80,000	2,378
1889	100,951	111	97,000	3,047
1890	105,672	129	108,575	3,696
1891	115,290	130	117,000	4,985
1892	124,000	149	112,414	4,753

THE RELICS.

As we have already seen, wonderful cures were wrought in the sanctuary of Beaupré as early as 1662. Pilgrims of all classes went thither in great numbers; but as yet there was no souvenir of saint Anne to be offered to the veneration of the faithful. The zeal of Monseigneur de Laval supplied this want. Through his efforts a precious relic was obtained from Carcassone, a town in France. It is a notable fragment of a finger bone of saint Anne. It was exposed for the first time on the 5th of March 1670, and has not ceased since then to be the object of fervent devotion. The letters attesting its authenticity can be seen — hanging in frames,—upon the walls of the sacristy.

A second relic has been presented to the church in 1880 by Rev. Father Charmetant, procurator for the African missionaries. It is a precious fragment of rock, extracted from the room of saint Anne in Jerusalem. This room, wherein took place the mysteries of the Immaculate Conception and birth of the Blessed Virgin, is at present the crypt of the Basilica of saint Anne at Jerusalem.

Finally, a third relic has been given, in January 1891, by the Bishop of Carcassonne, France.

THE FOUNTAIN.

We cannot close this sketch without saying a word about the fountain and water of saint Anne. This water

comes from a spring at the foot of the hill, a few steps, to the right, behind the old chapel. Although this spring has always been known to be there, it is only within 25 or 30 years that the pilgrims began to make a pious use of the water, believing that the Almighty for the honor of saint Anne, had attached to it a marvellous efficacy. What particular occasion gave rise to this confidence, or when this practice first spread among the people, cannot be positively asserted. However this may be, it is undeniable that faith in the water from the fountain has become general ; and the use of it, from motives of devotion, often produces effects of a marvellous nature.

TO TRAVELLERS

Trains from Quebec Trains from Ste. Anne.

7.25 A. M.	5.15 A. M.
10.00 "	7.20 "
5.15 P. M.	11.00 "
6.30 "	4.00 P. M.

Besides a first class hotel «THE REGINA» there are numerous boardin houses in the vicinity of the church where aceommadation for any length of time may be had. At the convent, ladies and children are received as transient or permanent boarders, and gentlemen can take all their meals there. In the basement of the church is a shop, where all articles of devotion may be obtained, as well as manuals and guides with full details.

N. B.—On the 26th of July 1892, His Holiness Leo XIII has sent a new relic of St. Anne to the famous Basilica. This relic, a part of the the wrist, has been exposed in New-York. All the particulars can be read in the monthly paper «Annals of St. Anne, September 1892.»

A new chapel has been constructed, called «Scala Santa.» It is an imitation of Pilate's palace, wherein our Lord was judged. This master piece of grand and pious originalty is situated opposite the presbytery of the Fathers.



CONTINUATION OF STE. ANNE'S RAILROAD

DOWN TO ST. JOACHIM AND THE FAMOUS

CAPE TOURNENTE

(6 miles)

ST. JOACHIM

Five miles lower down than *Ste. Anne du Nord*, on the river bank, lies the parish of St. Joachim, a village of more than 1,000 souls. It recalls the great Bishop Laval, and teems with the war-like memories of two sieges, 1690 and 1759. St. Joachim basking peacefully, at the foot of frowning Cape Tourmente, luxuriating in its rich pastures and natural meadows, is bounded to the

north by a range of lofty mountains, to the west, by the river St. Anne, to the south by the lordly St. Lawrence. Several limpid streams fecundate these fertile plains, among others, the *Friponne*, fringed with graceful elms ; the *Petite Ferme* rivulet, which, expanding in volume, forms a goodly sheet of water, well stocked with fish ; the river *Marsolet*, on whose bank may yet be seen the ruins of a stone bridge erected by Champlain ; the *Blondel* stream, accessible to flat-bottomed boats, for a certain distance from its mouth. The extensive natural meadows, submerged each tide by the St. Lawrence, produce abundant harvest of excellent fodder for cattle. Game is here abundant, spring and fall, such as Canada geese,

white geese and a variety of ducks, and, for upwards of two hundred years, the eel-fishing has been a source of wealth to the inhabitants.

It is from this fertile region that the Quebec seminary draw a large proportion of the farm products required for their institution.

One of the most conspicuous objects at St. Joachim, is the *Petit Cap*, a thickly wooded mount rising about one hundred and fifty feet above the green meadows.

In full view of the passing steamers, may be seen the *Chateau Bellevue*, crowning the picturesque and lovely cape. It is a roomy, two-story structure about 200 feet in length, to which access is had by a maze of umbrageous forest

paths, cut in all directions by the seminary pupils during their summer holidays. Before debouching on it, the tourist meets with an eel fish crystal spring, called *La fontaine à Bouchard*. On the façade of the *Château* may be read the latin inscription :

“ *Eia age ! nunc salta, non ita, musa, diu.* ”

Here, during the sultry days of August each year, you might meet a noisy bevy of seminary boys, rod or book in hand, in company with a few black-robed preceptors ; an annual pic-nic to the summit of Cape Tourmente, is never omitted, to visit the lofty cross erected there by a former generation of *seminaristes*, and to gaze at the wonderful panorama which the broad St. Law-

rence and its green isles gleaming in sunshine, discloses to the view of the youthful pilgrims on a bright summer day ; the *Petit Cap* and its cool groves and river views, seem a realm of fairy land : *crede expecto*.

The historian, Frs. Parkman, thus sums up his impressions after visiting the *Chateau Bellevue* :

“ The *Chateau Bellevue* is a long and massive building of limestone, situated near the foot of Cape Tourmente, and surrounded by noble old forests, in which are shrines of St. Joseph and the Virgin. The *chateau* is furnished with reading and billiard rooms, etc., and is occupied every summer by about forty priests and students from the Seminary of Quebec. The neat Chapel of St. Louis

de Gonzaga (the protector of youth) is south of the *chateau*.

“Near this point, Jacques Cartier anchored, in 1535, and was visited by the Indians, who brought him presents of melons and maize. In 1623, Champlain came hither from Quebec, and founded a settlement, whose traces are still seen. This post was destroyed by Sir David Kirke’s men, in 1628, and the settlers were driven away. St. Joachim was occupied in August, 1759, by 150 of the 78th Highlanders, who had just marched down the Ile of Orleans, through St. Pierre and Ste. Famille. They were engaged in the streets by armed villagers, and had a sharp skirmish before the Canadians were driven into the forests, after which the Scottish sol-

diers fortified themselves in the priest's house, near the church.

«The site of the seminary was occupied before 1670, by Bishop Laval, who founded here a rural seminary in which the youth of the peasantry were instructed. They were well grounded in the doctrine and discipline of the Church, and were instructed in the mechanics' arts and various branches of farming. This was the first «agricultural college» in America. The broad seigniory of the Côte de Beaupré, which lies between St. Joachim and Beauport, was then an appanage of Bishop Laval, and was more populous than Quebec itself. Above the vast meadows of the parish of St. Joachim, that here border the St. Lawrence,

there rises like an island a low flat hill, hedged round the forests, like the tonsured head of a monk. It was here that Laval planted his school. Across the meadows, a mile or more distant, towers the mountain poromotory of Cape Tourmente. You may climb its woody steps, and from the top, waist deep in blueberry bushes, survey, from Kamouraska to Quebec, the grand Canadian world outsketched below ; or mount the neighboring heights of *Ste. Anne*, where, athwart the gaunt arms of ancient pines, the river lies shimmering in summer breeze, the cottages of the *habitants* are strung like beads of a rosary along the meadows of Beaupré, the shores of Orleans bask in warm light, and, far on the horizon, the rock

of Quebec rests like a faint gray cloud ; or traverse the forest till the roar of the torrent guides you to the rocky solitude where it holds its savage revels.....Game on the river ; trout in the lakes, brooks, and pools ; wild fruits and flowers on the meadows and mountains ; a thousand resources of honest and healthful recreation here wait the student emancipated from books, but not parted for a moment from the pious influence that hangs about the old walls embosomed in the woods of St. Joachim. Around, on plains and hills, stand the dwellings of a peaceful peasantry, as different from the restless population of the neighboring states as the denizens of some Norman or Breton village. •

THE MOST POPULAR HYMN TO ST. ANNE

VERSE I.



3
8

To kneel at thine al-tar, in
faith we draw near, Led on-ward by
Ma-ry, thy dau-ghter so dear.

CHORUS.



O Good St. Anne ! we call on thy name, Thy
prai-ses loud, thy chil-dren pro - claim.

II

Of old when our fathers touch'd Canada's
[shore.
They named thee its Patron and Saint over-
[more
O Good St. Anne, etc.

III

To all who invoke thee thou lendest an ear.
Thou soothest the sorrows of all who draw near
O Good St. Anne, etc.

IV

The sailor, the trav'ller whom storms make
[afraid.
Find safety and calm when they call on
[thine aid
O Good St. Anne, etc.

V

The weary, despondent or sorrowful here
Find help in their sadness a balm for each tear.
O Good St. Anne, etc.

VI

The sick the afflicted, the lame and the blind,
The suffering the erring all solace here find.
O Good St. Anne, etc.

VII

As Pilgrims we come here to kneel at thy feet ;
O grant what we ask thee, if for us 'tis meet.
O Good St. Anne, etc.

VIII

St. Anne, we implore thee to list to our pray'r
In time of temptation, take us thy care.
O Good St. Anne, etc.

IX

In this life obtain for us that which is best,
And bring us at length to our heavenly rest.
O Good St. Anne, etc.

LINES ON ST. ANNE DE BEAUPRÉ

I love this sacred spot, where pious pilgrims kneel
Before the holy shrine, in fervent prayer,
O great St. Anne ; thy tender heart doth feel
For all with true maternal love and care.
As they appeal to thee in pain or grief,
Thou dost obtain for them a sweet relief.

The waters of the grand Saint Lawrence glide
In calm, majestic motion, on their way
Past *Bonne Sainte Anne*, as if the gentle tide,
Its silent humble homage thus would pay.
Before the ancient shrine, as on its breast
It bears the pilgrims to this place of rest.

What joy to hear, at evening's solemn hour,
The music of thy sweet-toned bell resound
O'er land and water, from thy lofty tower,
Inviting all to prayer. Its heav'nly sound
Is like an angel's warning from above
Reminding us of God's eternal love.

The sons of St. Alphonsus guard thy shrine,
O Good St. Anne, thy pilgrims they receive
Who come to seek that potent help of thine,
And speak consoling words to those who grieve
O'er sin, while they, as priests of God impart
A holy peace that heals the contrite heart.

And daily here the praise of God is sung,
Here thousands come to bless his holy name ;
From distant shores the faithful, old and young,
Proclaim with joy, St. Anne, thy glorious fame.
They leave the busy scenes of worldly strife,
Confess their sins, receive the Bread of Life.

How oft the erring child of sin, for years.
Astray from virtue's path hath here obtained
The grace of true repentance, and in tears
Hath severed bonds by which he was enchained
In crime, but now by assistance freed,
To him a Mother thou hast proved indeed.

How often have the sick, the blind, the lame
Obtained a cure by thy maternal aid,
Of all their ills, as led by faith, they came

From distant homes, by dangers undismayed,
As pilgrims to the shrine, o'er land and sea
To seek for health and comfort here from thee.

O great St. Anne, behold I call on thee
To aid me in this life of toil and care,
That I to God may ever faithful be,
With pity listen to my humble prayer,
Receive this votive wreath I now entwine
With love to thee, place before thy shrine.

St. Anne de Beaupré.

Jne 26th, 1884.



